/143 cont./

342 served, and at 15 o'clock everyone gets his basket with his share of
272 the earth-oven meal: manioc, kape, sweet potatoes and salted
264 beef, along with a coconut mug of beef broth. In the afternoon, while
342 a few natives continue splitting and planing rafters, others, with
331 the huo lafa-lafa (shovel iron), (374)

374. See p. 233-234.

level the ground measured off by the carpenter for the house. Under a
[276] temporary corrugated metal roof a kava group of ten older men is
[571] gathered. At 18:45 fried cakes and orange-leaf tea are again handed
[264] out. Then the men slowly go home; a few natives take along a basket of leftovers from the afternoon meal.

[332] On the third day of work, more rafters and curved sections of
[412] beams are made; the ground plan of the house (in ancient Tongan style)
[177] is marked out, and an approximately 15 centimeter excavation is dug (tools: two huo spade [a small iron blade set on an old digging stick;
[276] see page 234] and a European shovel). Four older Tongans form a kava
[571] circle. The meals are the same as on the previous days. The work
[796] stops toward 16 o'clock, for at 17 o'clock the usual church service (Friday) is held.

[335] On the subsequent work days the posts and beams (native and Canadian wood) are cut and planed with the carpenter's tools (transverse hatchet, saws, planes, adzes); the work on the rafters (total number 250) also continues. The meals corresponds to those
[276] of the preceding days. The kava gathering of older men continues to
[571] assemble on the building site.

342 Finally, the four customary posts that are to carry the roof are
331 set in place. However, the carpenter intends to give the house more
335 room and to replace the "disturbing" posts with special supports of Canadian building timber, leading upward obliquely from the side walls;